

# The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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## The Flaming Sword.

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second-class matter.

We are gradually but surely demonstrating two things, namely, that the deeply grounded religious sentiment is the sure nucleus of organic unity, and that the practical inauguration of a system is possible, if its theory is a good one.

We know that the doctrine and life of the Christ, as given by his precept and example, are for the practical utility of man. We know also that no system of socialism or nationalism can succeed, that does not embody as its fundamental and central concept, the personal humanity of Deity.

Koreshism at its very center, begins to manifest certain signs of organic growth. It has set itself to work in earnest. Believing in the organic unity of God and man, and thus in the perfection of the human, through its conjunction with God, we have sought, first, this unity, believing thoroughly in the injunction, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Our little home, the nucleus of the coming kingdom, is a happy one. Our workshops, though in their infancy, are busy ones, and there is a cheerfulness about them that cannot be found amidst the competitive shops of the world's penurious and speculative drudgery.

We are preparing a place and condition for those who seek the divine righteousness, and we are making it possible for such as desire it, to live the higher life.

The FLAMING SWORD, in its advocacy of the revolutionary amendment of constitutional government, plants itself fairly and squarely upon the foundation of the patriarchs, prophets, and apostles; the chief corner-stone of the reconstructed temple being the Lord Jesus Christ.

If the system of the Lord Christ involves, in its theory or doctrine of human perfection, the establishment of a Divine kingdom of which the kingdom in the heavens is the archetype and pattern, then we are for that kingdom "first, last, and all the time."

We are no advocates of a government without the force of organic unity.

Democracy is an inherent principle of being; it must, however, bear such a relationship to a central principle and potency of regulation, as to balance the centrifugal with the centripetal energy of organic power.

The tendency of Democracy corresponds, in the science of anthropotic momentum, to the centrifugal force of activity in the physical universe; the law of centralized government, to centripetal force.

Patriarchal, royal and democratic systems alternate through the time aspect of progress towards the perfect condition, but when the age ripens into the genuine kingdom of righteousness, there will be manifest the simultaneous or space order, or in anthropogony, that which corresponds to space. This simultaneous manifestation of organic unity will embody the various phases of government, including every principle in the general and perfect Commonwealth.

"Afterwards shall the children of Israel return, and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days." Hosea, iii. 5. Give us the organic kingdom, not inorganic "Nationalism."

## BELLAMY AND JESUS.

"Nationalism is the mental disease which is now having its run. Bellamy's 'Looking Backward' has created a stir of which its author never dreamed. He presents a Utopian existence which one could well wish to see, but which is not destined to ever come by any such means as he presents, or as long as men possess an unregenerate nature. It is the old story of trying to climb up some other way. The only hope of the world is not the theory of the Christless sermon of Bellamy's Utopia, but the theory of the gospel of Christ. 'Ye must be born again' is as true and necessary now as when spoken to the strict moralist nearly two thousand years ago by the Man of Nazareth. The only hope of men and women is the regenerating power of Christ manifest through them as individuals; the only hope of the world is the power of God, which will change its face from the bondage of corruption to the glorious liberty possessed by the children of God when Christ shall come."—*The Signs of the Times*.

All of which means, when brought into plain English, that the doctrines of "the Man of Nazareth," have failed to bring "the good time coming," therefore men cannot see and act upon the more sensible plan of Edward Bellamy.

Jesus never had a thought of any such idea as Bellamy has. Jesus blessed and extolled poverty; Bellamy has instituted a plan for abolishing it. Jesus was a mendicant himself without "where to lay his head." Bellamy is not a mendicant and proposes what *The Signs of the Times* confesses "one could well wish to see."

Now we submit that the failure of Jesus and his gospel to make the world better is no proof that the case is hopeless; it is only a suggestion that after nearly nineteen hundred years of trial of the gospel medicine without any good effect, we try a change of physicians. Every other system has failed, now we ask *The Signs of the Times* to unite with us in an effort to carry out Bellamy's plan. Who knows but that Bellamy is the herald—the John the Baptist, as it were, of the newer and better dispensation.

At least the conclusion, that because Jesus and his gospel were failures, Bellamy and his gospel must fail, is illogical.—*New Thought*.

In the above clipping we notice the two extreme views regarding Nationalism. The first, taken from *The Signs of the Times*, takes the common orthodox stand, that "regeneration" is the only hope of the world. *New Thought* of course takes the opposite one, agreeing with "Nationalism" and Bellamy, that the Christ should be left entirely out of the question.

The conception of being "born again," as given in *The Signs of the Times*, is of course that old fogy one held to by the modern church, in which a sectarian psychology impresses the patient into the conviction that an emotional experience is the new birth.

If the only hope of the world is the deceptive belief that a man may violate and ignore God's laws; practice everything but love to the neighbor; adopt and practice pagan methods of conducting enterprises, as modern Christianity unblushingly does, we most emphatically commiserate human prospects.

Nationalism and socialism are offshoots of the tares planted in the field "while men slept." They are both the products of the declension of the church during the dark ages, while man was in the night and sleep of its medieval period.

Regeneration is a process of reproduction; a process which began for the Christian age, when the Holy Spirit was shed upon the church.

After that came the death of the seed, manifest in the declension of the church, and the necessary introduction of the dark age or night of the world, when men slept in mental darkness. During this time the Devil sowed the seed which is now springing up into Nationalism, Socialism, Spiritualism, and various other forms of Antichrist, all of which must grow together, till they, with the seed which the Lord Christ planted, are ready for the sickle when the age comes to its consummation.

Regeneration began when the Lord, through the operation of the Holy Spirit, (God's seminal fluid,) planted the germs of the new life; it will end, when, at the consummation of the age, the sons of God came forth as the evolved genus or race of men, to comprise the perfected and finishing operation of the law of evolutionary progress.

The world is soon to come into a realization of the truth, declared in the beginning of the age, that without the shedding of blood there is no remission of sins.

When the sin of human slavery on this continent was remitted, it came by the shedding of blood; the North and South sharing almost equally because they were both guilty of fastening the great crime upon the nation.

When the greater sin of human slavery, the rich oppressing the poor, is remitted, it will be by the shedding of blood, and the emergency will be commensurate with the extent of the crime, and degree of light under which the criminality reigns.

We warn the world not to be deceived through the false hopes of amicable adjustment. The world is now entering the third woe, the principal factor being the struggle of "Capital" and "Labor," Gog and Magog. Hear, while we lift the warning voice.

The French Revolution has excommunicated the church from the power of working miracles; she has not been able, with the assistance of all her saints, to work one miracle since the Revolution began; and as she never stood in greater need than now, we may, without the aid of divination, conclude that all her former miracles were tricks and lies.—*Paine, Sentiment of New Thought*.

If the church and those who oppose it, would study the term *miracle*, and gain a true conception of its meaning, much of the ambiguity and diversity of opinion existing, would be dissipated.

The word *miracle*, means wonder; nothing more, nothing less. That there are psychic and physical phenomena possible, beyond the conception of the radical infidelity of these times, those who are developing into the domain of psychic or soul law, can not only testify to, but confirm that testimony, by practical demonstration.

The wonder or astonishment of the human mind, in the direction of startling psychic phenomena, will shortly be awakened beyond anything that has ever exercised it in the past; the only difference being that in the coming developments, the science of the phenomena will be applied intellectually, by those through whom the phenomena is manifest.

Psychic telegraphy is soon to supersede the present barbaric system as one of the first achievements, with many others to follow.

The augmentation of the nucleus of the Koreshan System is sure and steadfast. Day by day we are rejoiced at the indications of permanency and stability.

In the assurance that the principle of the brotherhood of the race cannot be demonstrated upon any foundation but that of a unity of faith, we have settled, first, upon the central and fundamental basis of such a unity. Our chief corner-stone is the personal and recurrent incarnation of Deity; and the law of God, the science of which we have formulated upon the force of the decalogue, is our chief delight.

There can be no system of socialism founded, with any coherent potency that does not proceed from the religious bond of unity and obligation.

The condition of mankind essential to an obligatory bond of fellowship, is in the elimination of selfishness, which, till there comes an overwhelming baptism from God, must comprise the energy of segregation which shall continue to prevent the social compact that mere theorists desire, but must fail to realize.

We have struck the key-note of the world's destiny; God in man, the consummation of our hope and the assurance of our unity of faith and life.

## The Old Church is A Hopeless Patient.

The New Dispensation Will open with A Victory for the Personal God-head, Despite the Desperate Straits of Atheism, and a Defeated Modern Christianity.

After nearly nineteen hundred years of effort to destroy the principle of Messianic recurrence, as a fundamental one of creative perpetuity, and while atheism and infidelity are taking advantage of the dotage of the Christian dispensation, striking their heaviest blows, while the manhood of Christianity is downed by its own dissipation, in the adulterations of the truths and goods of the church, the law of the resurrection or re-incarnation of God and man, finds another champion in the development of Koreshism, the direct and positive fruitage of the Divine planting, which marked the beginning of the Piscatorial dispensation.

The old church; the mausoleum of the twice murdered Christ, crucified the second time through the adulteration of Christianity with Paganism, a tomb holding only the corrupted body of that which was once the living *Logos*; calls upon that corpse to wield the weapon of defense against the thrusts of the refined and cultured infidelity of agnosticism.

The Christianity of to-day carries no vital weapon against the assaults of its too vigorous adversary. It finds itself perfectly defenseless and yields, step by step, to the hitherto irresistible prowess of infidel and atheistic, not Christian, civilization and so-called science.

There is no hope for the old church. The two great strongholds of its prestige, supremacy, and power to control men, are annihilated.

While the church remained impregnable behind the fortification of human ignorance and fear of a sulphurous hell, it could act upon the organ of cautiousness, by picturing to the mind the tortures of a never-ending hell fire, and thus, through fear, compel men to seek for that reaction which could be engendered only through a depiction of the love of God.

The abject stultification of human reason was the only hope of the church. While men ignored reason, it was easy enough for the church to say that God could blow hot and cold with the same breath, like *Esop's* fabled hermit; that God's love had created a hell of eternal torment for those who should offend him, and that the same love had fixed a place or condition of endless happiness for the elect few, who should have faith in the Innocent One who had died for the guilty. When reason came, the hell of modern Christianity departed, and when this took its flight, the citadel of the modern church was also opened to the enemy.

The church has lost its strength, and atheism is scattering it to the four winds, but from the ashes of its destruction will arise a new kingdom of righteousness, already emerging from the rapidly crumbling ruins of the declining ecclesiastical authority.

It is useless to attempt to preserve the old church. The new age will dawn through the development of the new church, and the new one will establish a return to first principles, confirming the truths of inspiration by the ripened science of the matured manhood of God's crowning handiwork, the regenerated humanity.

Owing to unavoidable interruption in the issue of the FLAMING SWORD, caused by the putting in of a new Cylinder press and other material, and changes in the office, we were forced to postpone a week's issue, that of Feb. 22, to March 1st.

If our readers will take notice they will see that there is no loss to them, as their file is not broken. The full year's or month's subscription is simply postponed one week. There is no break in the story, nor loss of reading matter.

We make this explanation for the reason that some of our subscribers labor under the apprehension that they have lost a number.

## The Mystic Circle.

AND

## The Prophet of Koresh.

"Do you think they will come this way, sure? They might go out and strike the path at some other point."

"This is the nearest point to reach it. They are in the woods and will not take many chances on getting lost. They will strike this path within ten rods of this place. We will station ourselves near the main forest road and wait for them."

"They might take the path down through the gorge, and escape us."

"That is too far off for them, and besides they know nothing of it or they would have encamped near that point."

"What time is it, Jake?"

"It will be half an hour yet before the boys will reach the crib, all of them, and all we have to do is to await their return patiently."

"Hello, Dodger, what's the outlook?"

"Fred is in, and I told him to bring the boys down as soon as they got round. He smells the game, and is hungry for the prey. I told him the time would be a little warm. I thought he needed that to exhilarate him. His pluck's on hand when he gets down to active duty. He's bunkum at that point and he's got a chance to lubricate his articulations."

"Dodger, preserve your eloquence for the celebration of the victory. That will be the time to place it on exhibition."

With this information, Oglethorpe hastened back to camp. He had been absent about thirty minutes, which seemed almost an age to the little party, for they did not know what danger might meet him. He had decided one thing in his mind before reaching his companions; that was to find the path through the gorge. He had already, in previous exploitations, found what he now satisfied himself was the gorge mentioned, and this furnished a clue to the direction of the path in question.

He communicated his purpose at once on reaching the rendezvous, and started to find the designated route, which he had decided must now constitute their avenue of escape from the forest and their enemies, who numbered not less than ten or twelve desperadoes. He had no intention of entering into an encounter that there was any escape from, even though the attempt was extra hazardous in another direction.

Oglethorpe walked rapidly eight or ten times the distance of the camp from the original path. His course did not lay however just in the direction of their place of rendezvous, and as the hour was late and he had so little time before the expected return of their pursuers, he went towards that part of the gorge in question, where possibly the path he was in pursuit of might descend into it.

He found the spot he had in mind without any trouble, and soon discovered a foot-path descending through a steep and rugged declivity. He followed this path for some distance, maintaining his bearings so as to strike out at the proper time towards the camp.

He finally left the foot-path in a direction as he supposed, towards his companions, who began very solicitously to watch for his return. He traveled far enough to have reached the camp and failing to discover it, feared he might have so completely lost his bearings as to compel him to retrace his steps by the roundabout way he had taken for his return.

Upon second thought it occurred to him that it the bounds must be within hearing distance of his whistle, and concluded to resort to its bird-like notes for extrication from what might prove to be something of a dilemma at such a juncture. He placed to his lips, the tiny pipe that had served

him so well and often, and breathed a delicate warble as of a bird of the forest.

He listened attentively a few seconds, and soon had the gratification of hearing the dogs crashing through the copse, though in an opposite direction from that which he expected them to come. They very soon conducted him to camp. His story was quickly told, and in a few minutes they were on their way through the darkness towards the ravine, through which they expected to enter the gorge suggested to Oglethorpe through accident, and which now offered them their only safe means of escape.

It took a much longer time for the party to reach the gorge than was consumed by Oglethorpe in discovering the route, because they were obliged to feel their way cautiously, and to make as little noise as possible for fear of being overheard. They thought it probable that in a more deliberate consultation of the pursuing gang of ruffians, they might deem it essential to even guard the path through the gorge, and they be intercepted. In such an event they knew it must divide up the other party and this would render a victory more certain if they were compelled to fight their way to liberty.

They reached the foot-path without any serious trouble, and filed their way into the dark ravine to which it led them, and down this rugged and precipitous declivity into the gorge, before they undertook to mount their horses. They were all quickly in saddle; Lady Eatonburg proudly poised upon the back of the magnificent steed which had been provided her.

The passage through the gorge was a regular roadway, giving ample room to ride as many abreast as desirable. By the side of this drive was a stream of water, rushing down over rocks and precipices with so much volume and velocity as to create a heavy roar, sufficiently loud as to entirely drown any sound that might be made by the horses at any pace the little party of fugitives desired to drive.

This roadway intersected the main one at least five or six miles from the point where the other party would be in waiting, and while the natural course for them to have taken was in that direction, by riding ten or twelve miles farther they could equally well make their destination, which, if reached by early morning would suit every purpose.

The ride was a dark and gloomy one, for though the moon arose before they had fairly entered the gorge, its sides were deep and precipitous and so densely wooded that the direct beams of the moon were obscured by the overhanging forest.

The umbrage of this foliate veil of the lunar spectrum added intensity to the otherwise eager and guarded mental state of the little cortege. Once in the main road they had but little to fear. A number of miles were to be traveled to bring them there, and at that point there was still a possibility of their meeting their enemies, who might have been shrewd enough after all, for the detection of their change of program, and consequently to have prepared for their reception, which of all points would be the most favorable to the consummation of their designs.

The reader may form something of an estimate of the character of the thoughts entertained and exchanged, as the little body of equestrians sought their way through the deepening gloom of the overshadowed passage of that sombre retreat. They rode as rapidly as the darkness and uncertainty of their footing would permit, guardedly peering to discover their approach to the intersection of the roads, augmenting their precaution as they neared the spot which might prove to them a place of active excitement, as it had already been of considerable solicitude.

For the last two or three miles of their ride, Stanhope had taken some rods the advance as a necessary precaution against surprise, and before



reaching the point at which they expected to leave the gorge, had driven rapidly on leaving the party a considerable way behind.

On reaching the place of his then special interest, he stopped his horse and listened for signs of any human presence. While waiting a few moments for his comrades to overtake him, his ear caught the sound of the clatter of horses' hoofs in the distance, from the direction that their foe would be expected to make his appearance.

He hastened back with all possible speed to expedite the pace of his friends; that if possible they might leave the gorge-way and make the open woods across the main road. They had barely accomplished this feat, when three or four horsemen so near as the number could be described in the darkness, rode up to the foot of the road from which they had just narrowly escaped.

Our little party entered the forest for some distance, and upon finding a thicket, dismounted and commanded their horses to lie down, as in such position they would naturally remain more quiet.

Oglethorpe and Stanhope, crept quietly out to the edge of the forest, where they were not more than ten or fifteen paces from the men in the road, who, in the faint light of the moon as it lent its partially shadowed radiations, were obscurely discernable.

They had dismounted, and were apparently examining the ground with much care, as if in search of the print of horseshoes upon the hard road-bed. Their search was evidently not well rewarded, for, as indicated from remarks overheard, they failed to discover the signs they sought.

"Jake," said one of them scarcely above a whisper, "they are bound to make this point. Its a rough road down through the gorge and they would ride at a slow pace. I followed the trail through the woods and they entered the path leading down to the gorge. I could easily make out their tracks and they headed this way sure. We will meet them here in less than half an hour."

"Fred, we'll hitch the horses here, and meet them up the gorge. They don't count more than four or five men, and the girl will be some trouble to them: and we can pick off three or four at the first fire."

With this they fastened their horses to some trees in the edge of the forest, and started in the direction whence our little party had so recently emerged.

Oglethorpe and Stanhope reported back at once, and with greatest dispatch they not only arranged for a bounding ride, but had taken the risk of leading, riderless, the four mettlesome steeds they found tied by the roadside. They were quickly in saddle and on a flying jump away from any danger of being overtaken. Their pace was not slackened for a long distance.

After riding ten or fifteen miles at a very rapid gait, they halted and the men dismounted and exchanged horses, leading those they had, till now, been riding. This exchange they regarded as the most effectual rest they could yet afford to risk to the jaded animals. They did not greatly slacken their gait till they had reached the distance of at least twenty-five or thirty miles.

It was now coming daylight and they were a long distance yet from the point they desired to make that morning, but owing to a still more devious way they concluded best to take, did not expect to make their destination till a much later hour. This was also a subject for some consideration, as they questioned the safety and propriety of attracting the attention, that their ride by daylight would necessarily excite.

The horses were not only exhausted by the hard drive, but the hunger entailed by the long abstinence from anything like substantial food, was a demand that from both humane and prudential considerations must be met. They came upon a spot which from the relation and contiguity of open field and forest, would not only furnish them a secure haven of retreat and repose, but the supply for their horses which occasion demanded.

They left the road, entering into a dense wood a short distance, where they found a lovely asylum by the side of a brooklet of limpid water. Spreading back from this, and gently rising as it receded, was a carpet of soft green grass.

In another direction lay an open

field of grain in shock, which upon examination proved to be oats. After unsaddling and fastening their horses, Col. Fisk and Clinton loaded themselves with these and supplied their hungry animals. After discharging that essential duty, the next important matter to consider was preparation for their own pabulous supply; their stomachs giving monition of an essential demand in that particular.

The little stream by the side of which they had made their camp, was full of trout. Col. Fisk was fully equipped with fishing tackle, lines, hooks, etc., and after getting him a small rod and cutting up some bait with which he had supplied himself, he was soon in the act of drawing from the brooklet the meat with which a little later they were satiating their voracious cravings.

Stanhope, in the meantime, had been on a foraging expedition, in which he had purchased some eggs, a pail of milk, some butter, and a few loaves of bread; taking such a roundabout way on his return from the farm-house, as not to lead to any suspicion of the location of the camp.

They had prepared and partaken of a good, solid and abundant breakfast. Their appetites were satiated and they began to feel refreshed. The horses were also well-fed and rested. The situation of their camp was picturesque and inspiring.

The brooklet, as it meandered babbling over sand and pebble, dancing in the sun-beams, made festive the occasion as if in celebration. The sprightly trout, ornate with its glowing speckled sides dazzling in the morning light, lent enchantment to field and forest, which, yielding their rich aroma, were redolent of perfumes wafted upon the gentle zephyr of that morning of another freedom.

Nature's songsters trilled the air in diversification of harmony as they warbled forth their rich melodies. In the distance was heard the lowing of cattle, the bleating of sheep, and voice of busy farmer as he stirringly plied his avocation. Frequently a wagon or carriage was heard to pass on the road, but a short distance away.

The orb of day arisen in splendor, increased the augmentations of attractiveness, and their own success in the achievement of Oglethorpe's enterprise, with Lady Eatonburg's joy at her escape, so romantically executed, with the added satisfaction of the participation by her friends in her own happiness, made it a day for celebration and festivity.

It was decided after some consideration, to remain where they were till night-fall. Oglethorpe had been in private consultation with Lady Eatonburg, in which she had concluded, for certain very important reasons, to remain for a time in the region of country where the events just narrated had taken place.

They had prudentially concluded to keep the place of their first destination a profound secret, and for that reason they had decided to rest through the day, in the enjoyment of so many circumstances conspiring to make their detention a pleasurable rather than a tedious one, and to reserve for night-time, the continuance of their journey. Haversacks were unrolled, blankets spread, and hammocks hung. All preparations being made, within their limited possibilities for comfortable repose, they settled themselves down to quiet conversation.

Stanhope was the first to suggest that the subject of the previous day's inquiries be renewed, and that they return to the investigation of a subject not only fraught with deep interest, but which was awakening in all their minds, intense yearnings for the fulfillment of human hope and destiny, resting in divine promise as predicated upon the indications of physical and social law, determined by evolutionary and involutionary processes and operations, corroborated by inspired prediction and covenant.

(CONTINUED.)

"In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the king's palace, and the king saw the part of the hand that wrote, 'Mene, Mene, Tekel, Upharsin.' God hath numbered thy kingdom and finished it. Thou art weighed in the balance and art found wanting, and thy kingdom is divided and shall be given to others."

History repeats itself. We wait and are ready for the change.—T. W. Gilruth, Kansas Commoner.

#### Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

Extracts from an Address by Dr. Teed at the Princess Opera House, Chicago, Sunday, March 9, 1890.

"This is called the age of civilization; I call it one of immoderate, overwhelming conceit. The men of our day refer to the ages of the past as the infancy or childhood of the race. That was a precocious infant which gave to the modern so-called advanced thought, the names of the stars and planets, and passed that nomenclature down through the ages to modern generations.

"That was a remarkable childhood which transmitted to modern times the stellar calculus, which now comprises the basis of a system of computation by which are predicted eclipses, transits, occultations, and other phenomena."

The speaker dared to question the conclusions of the "scientists." He understood well what it costs to do so. He confronted modern "theology," modern "science" and social conventionalisms, and "this meant persecution, ostracism, loss of reputation and of friends;" all of which he had experienced in his attempt to advance his revolution in scientific, and to establish upon its foundation, the system of religion, morals and government which it involved.

In the presentation of the inside theory of the world, the Doctor said: "All life develops from and in the cell. This is true of vegetable and animal life, and the process is the more marked as we approximate the higher and progressed development.

"As the creative power of the universe is uniform in its operations, whether it be personal or impersonal, voluntary and conscious or unconscious, it matters not; in reaching the highest and most universal phases of its activity and power, it will not depart from its inherent uniformity in the action of law."

"Vegetable, animal and human gestation, constitute the parts of a great united system of development, which has not yet reached the consummation of its evolutionary progress. The great and never failing law of analogy, demonstrates to our consciousness the fact, that the organic growth of this composite structure obeys the principle of ordinary progress, and hatches within the shell or sphere, and when we build our theories upon the basis of an exact interpretation of facts, we reach this as the only possible deduction of our observation correctly rendered.

"The earth's crust or shell," the speaker continued, "is a circumference of about 25,000 miles with a corresponding diameter of 8,000. It is about one hundred miles in thickness, and is composed of layers or strata of metallic plates, and of mineral and earth deposits. Inside this shell, at about one half the distance of the diameter, is the astral center around which is the sun or solar sphere. Between this center and the circumference in the first dimension of space, there are three atmospheres; the first one, that in which we live and breathe; is composed of oxygen and nitrogen; the second one, immediately above this, is hydrogen; and the third one is a boron.

The center, through the mediations of the atmospheres, receives its supply from the circumference. It is polarized and adapted to the wants of the circumference, thus generating, or transforming and returning the forces received from the circumambient sphere, that these forces may in turn supply and sustain the circumference in reciprocal relation.

"Within the first dimension of space, is a second one. The center of the system is constantly generating its energies and distributing them towards the universal shell. The shell is a composite form, the outer pediment of which is made up or constructed of layers, placed strata upon strata, forming as it were, a great voltaic pile, which also generates composite energies determining them towards the center. Waste and supply are so equally balanced between the center and circumference, as to comprise the system, a perpetually self-creative and sustaining macrocosm, the emblem and assurance of immortality in the microcosmic form and archetype; namely, the human structure, of mind and body.

"The layers or laminae of metallic substance, between each pair of strata, generate as many qualities of energy as there are contiguous surfaces. These energies are determined towards

the center which throws out coordinate energies, which, as they radiate from the center, meet the inflowing ones at specific points in the intermediate space of the second dimension, and form the shells or spheres of energy, called planets.

These are photospheres of the metallic planes and they therefore received the name of planets from the ancients. The stars are polar focal points of force or energy; not suns or worlds as you have been falsely taught. "The sun has a light and dark side, or a positive and negative side, and revolves upon its axis every twenty-four hours.

"We do not see the central sun, but only the projected focus, which attains its visible polar point at the region in space, defined by the relation and contiguity of our own, with the atmosphere of hydrogen.

"The focalization at the surface of our atmosphere, of the rays from the light side of the solar center, form the visible sun, which, because of the revolution of the center upon its axis, is made to traverse an orbit or circle in the heavens.

"The projected sun moving in its orbit appears to rise and set, because it crosses the visual curvilinear at the apparent rising and setting.

"The laws of specific gravity and levity determine the emplacement of all the parts of this wonderfully complicated structure.

"The static normal and relative positions of all gravic and levic substances, as minerals and gases, are determined and designated by the law of specific gravity with its coordinate, specific levity.

"A correct knowledge of the forms and phenomena of the physical cosmogony, depends upon a correct understanding of the principles of optics. "The foreshortening of linear perspective is mistaken for convexity, and in every calculation employed to sustain the theory of the convexity of the earth's surface, foreshortening is ignored. For instance, string a line of telegraph poles at equal distances for some miles, and extend a telegraph wire along the top of them; the distances between the poles will appear shorter as the distance is reached by the vision, and the poles shorter, till the last pole at the point of the horizon is contracted from fifty feet to an inch in length, and the telegraph line strung at the top of the poles, appears to make a rapid descent from the height of fifty feet, to the line of the horizon."

The Doctor then explained the instrument called the theodolite, which he said was a small telescope or spy-glass placed upon the tripod, and used by civil engineers for the measurement of vertical and horizontal angles.

"Place" said he, "the theodolite in its horizontal aspect, taking what is supposed to be its absolute level indication, ten feet high by the side of the nearest pole, and the supposed level line will cross the apparently descending wire, the hair-line through the focus of the instrument marking a line across the sky above the horizon, and of course above the top of the pole at the other end of the line which is fifty feet high. This deviation of the wire from the line of the supposed horizontal, as indicated by the theodolite, the Koreshan philosophy demonstrates to be the result of perspective foreshortening and not of deflected curvilinear or convexity of the surface of the earth.

The Doctor illustrated his positions with suitable diagrams.

"Vision is not merely the result of impressions made upon the retina of the eye from external objects, but the product of a visual energy, generated in the cortex of the brain, transmitted through the fibre, passing out through the double convex lens, being brought to a focus just in front of the lens, and thence caused to radiate in every direction, by which it touches external objects. From contact with outward atoms, there is a reflex, and thus external objects are pictured upon the retina, and their impress or touch conveyed to the cortex or cellular substance, and becomes vision.

"It matters not how many deflections or deviations there may be in the line of the visual ray, every object perceived must appear to be direct or straight, as determined by the first direction of the visual line entering into and passing from the eye.

"Every great system of religion is either founded upon or accompanied by a corresponding system of cosmogony, the basis of which is astronomy. Man's conception of Deity, or the creative function, must always be determined by his interpretation of the works put forth by that function.

"If, like the Copernican system of astronomy, there be no fixed and absolute physical center, the corresponding concept of creative energy must be, that there is no God. Hence, as the foundation of modern atheism, we have modern astronomy."

In referring to the march of civilization, and in proof of our progress, the speaker said: "Our savage ancestors, with the imperfect weapons at their command, could only murder in small numbers, while we, their civilized offspring, could mow our brethren down by the tens of thousands with the instruments of modern and more civilized inventions. Among these instruments of destruction, he named the mitrailleuse, the French repeating gun."

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## WOMAN'S \* DEPARTMENT.

Under the Editorial Management of  
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koresan view of these questions. Honest conviction will receive due consideration.—Ed.

A GLIMPSE AT THE STRONG-  
HOLDS OF SATAN.

The great evils that have wound their serpent coils around the world, may be traced directly to an overweening vanity, a proneness to over-estimate self, with supposed merits and ability of vast achievements, with a desire for self-aggrandizement and self-justification; meanwhile underestimating the weakness and danger resulting from selfish proclivities.

These evils are numerous, but may be included in two grand divisions, avarice and intemperance. Greed for wealth, greed for dominion, and greed for power, entirely obliterate the great commandments from the table of the Law. "Thou shalt not steal" and "Thou shalt not covet" have been turned and overturned till, with the bedimmed eyes of the sensualist, it reads, Desire all things and keep all you can get.

In the leading questions that agitate the minds of men to-day, we find delineated many of the outgrowths of these gigantic evils. There is a reckless and truly offensive desire to become rich at all hazards, an alarming development of the speculative spirit, taking possession of both old and young, enticing them to the brink of the precipice that ever overhangs the molten sea of discontent, where they learn to look upon honest legitimate business with disgust, and viewing the alluring whirlpool of speculation from the dizzy heights, are soon enveloped into the meshes of the net woven from threads of tinsel, which prove too fragile to support them, and they are soon submerged in the seething maelstrom of financial ruin, bankrupt in purse, as well as in morals.

Men who possess but a small capital, are not content with petty competition. It is not sufficient that they double their money in small investments, therefore we see them combining their wealth, forming rings, pools, and syndicates in order to control the great avenues of trade; crushing to the ground every obstacle, and compelling the weaker class to a servility almost heathenish. Making man's necessity their opportunity, they enact laws and strenuously defend them; thus maintaining the principle that where there is no coercion there can be no real power or government.

But how is the laborer to meet this Behemoth whose gigantic tread is already shaking the earth. The present relation of labor and capital is the result of competition, and it is equivalent to conflict. It means resistance unrestrained by law, and though it may be a question of the "survival of the fittest," nevertheless there will come a desperate struggle in order to subdue the power that has brought them face to face with starvation, because they have been deprived of a position that yielded but a medium of support to their already stunted families. What wonder if the laboring men noting the power of unity, seek also to combine their forces to oppose the tyrant that holds such dominance over them? It seems their only hope!

Wages, food, commodities of all kinds are ruled by combinations, and small industries are forced into larger ones, or else wiped out of existence. The toiler contends that he does not receive an equivalent for his service, and will resort to some means to compel the employer to remember that "the laborer is worthy of his hire."

Tho' the financial evil resulting from this impending conflict will be ruinous to the world, the moral evil will be appalling. Rancor, ill-will and hatred, already brood over our land and cast their dark, ominous shadows over every hearth-stone. This very spirit is a disintegrating one, and engenders crime of the most depraved quality.

It is said there are things worse than war; that slavery is worse than war, and that it is better to be a free man if only by a small measure of strife, than to be degraded to the level of a beast of burden. It is true that man must and will write under the curse, and be compelled to earn his bread by the sweat of his face; but who is it that seeks through illegitimate measures to lift this curse from a few, and leave others to bear a double burden? God never wrapped the cloak of luxury around one man, and left his companion clothed in penury.

All are born subject to the same beneficent, eternal, and inexorable law, and as this curse is the sequence of a nefarious transgression of that same divine law; all must meet the penalty, and it cannot be lifted till, at the end of the age, when, through Divine appointment, one shall come who will enable man to rise above its conditions.

The foundation of evil lies in selfishness, and until society is regulated and reformed upon a higher and divine basis, can we hope for a better condition of affairs; not till the redemptive effort of our Christ is complete, when through His baptism of fire the grand transmutation will be effected, and hatred and envy will be turned to love.

Then supreme love to God and love to the neighbor will be the governing law of all. At present God's laws are set aside as something obsolete, and a compilation of man's laws set up as the standard of right, and when they are viewed by man's perverted vision, as through a kaleidoscope, they reflect many colors.

There is a vast deal of independence and too little true principle extant, and from the hovel of the oppressed to the chair of the chief magistrate, we see stalking the gaunt shadowy figure of greed.

The evils of our land have license. Our government does not condescend to govern corners on wheat, coal, or other common and vulgar necessities of life. It does not seek to control capital versus labor, or public service. It passes by injurious and dangerous occupations with the heinous vices that corrupt society.

Holding that it is all wrong, the law is turned

over once more, that it may be viewed in another color, and as a result, crime is virtually legalized; at least not molested.

Laws and ordinances are multiplied, but there is a fear of enforcing them, lest some influential citizen is offended and his support lost for the next election; therefore all that is for the nation's good, is obscured in what is conducive to the emolument or aggrandizement of a select set of law-makers that must be supported by the people.

The rum traffic, that bane of all "civilized" life, is legislated against with all the brilliancy of oratory, but there is an invisible clause in the law that sustains this powerful and controlling factor in public affairs. It is a licensed crime that is smiled upon by the populace, provided on certain so-called "holy days," the glasses of the saloon are placed high on the shelf, and the front door securely locked, while our poor weak officials, wearied with the heat and burden of the day involuntarily sneak in at the back door and refresh themselves at the faucet, and are thus prepared to join wantonness in a grand bacchanalia worthy of the deity they worship.

It is an insult to our land that laws are made that will sustain these twin agencies of Satan, intemperance and licentiousness; that bind stronger fetters upon our people than were ever stricken from the millions by the "edict of emancipation." Could we sever these galling chains how soon would we lift the burden from the multitude in degradation, how soon would the toiler lift his head and rejoice that the yoke had been broken from his neck; how soon would millions of slaves again go free.

As it is, our public and principal streets are highways of crime, where purity dares not place her feet except in the full blaze of the sunlight, for here licensed vice parades, attended by all the horror and wretchedness that ever follow in the wake of God's insulted and violated law; and here the murderer seeks to throttle his victim under cover of the shadows of the night, his conscience seared by the vile whiskey he has imbibed to steady his hand, and kindle the flame of courage in his heart.

Immeasurable as is the curse thus introduced in human life; immeasurable as is the wrong inflicted upon purity, just so immeasurable will be that swift, certain and awful retribution that will descend as a fire from heaven, to destroy that power, who through his vile emissaries, dares to sully the pure crystal of heavenly innocence.

The present jury system is a farce that should be denounced by every loyal heart.

Instead of seeking by just and fair measures to sustain the law, it secretly aids and abets the criminal who feels certain that among the select twelve, one may be caught by the glitter of gold, or that a luckless few may be held in parley till the pangs of hunger are keener than those of conscience, and a wretch "can go free that a jury may dine."

We are taught that "Right exists as a distinct inimitable entity," that however involved or attenuated it may become, it is under all conditions the exact opposite of wrong.

Although human judgment may not always be equal to the task of differentiation, that distinction will ever exist; and no personal ambition or idiosyncrasy can change good to evil, neither can right and wrong exist together in harmony. Between these two powers there can be no neutral ground, for indifference is ever an ally of evil. There is now a challenge for our activities either for Christ and humanity, or Satan and his satellites.

Our country needs a grand old revival of law and order. The goddess of Liberty enshrined in the hearts of our people, must not hold out her scepter of Justice in vain. Liberty means equality; an equal and just distribution of wealth; of all the products of nature; and an adjustment of all human affairs in a manner most conducive to the comfort and happiness of the people.

Instead of the interests of humanity, we have self-interest; instead of equality we have usurpation; instead of love we have hatred; and instead of worshipping God, we bow to mammon.

Much of this evil is the result of ignorance, which has a misconception of right; and when in the divine order this is removed, crime will not be so independent of law, public officials not so independent of the people, monopolies not so independent of the consumer of their commodities, and the tax eater not so independent of the tax payer, who, to meet the pressing needs of a country with such an empty treasury, can scarcely retain a coat without annually paying almost its cost. Truly it is well said:—

"Earth has her price for what earth gives us, The beggar is taxed for a corner to die in; The priest has his fee that comes to shrieve us; We bargain for a grave to lie in; For a cap and bell our souls and lives we pay; Bubbles we earn with our whole souls tasking; It is only Heaven that is given away, It is only God may be had for the asking."

It is declared by wisdom that "money is the root of all evil." From this root must come the tree, whose branches bear the fruit Ambition reaches out with such eager hands to pluck; not satisfied with wealth, it makes it subservient. While the love of money extends into the small details of life, the love of power spreads its long sinewy arms around the universe; the object of either only differing in quality, the one being as greedy for a penny as the other for a kingdom.

Ambition armed a Caesar against his country and it is said that the blood of over two hundred thousand victims cry to him from the ground, and "Alexander, when he believed he had conquered the world, wept because there were no more worlds to enslave or destroy."

Though we may not have many such standards of ambition at present, the same spirit is in the world and self reaches as high as ability will permit, regardless of character, regardless of reputation, which is of little account where there is no character to sustain it; for the more a man weighs in the social and political scale the higher he is valued. Our souls cry out for the coming of that day when the "pure white stone" shall be cast in the balance against the oppressor and the usurper.

The press is responsible for much of the perverted mentality of the people. The careless, thoughtless style of writing has a most baleful influence, engendering an equally careless loose way of thinking, undermining the citadel of high and noble thoughts and spreading its insidious poison like an "Upas tree" over the world. The greed of the publisher gives permanence to the existence of a class of literature most pernicious in its influence.

Politics are vile enough, but the scandal-monger comes in for his share of the profit, and the work of destruction goes on among our young men and women who read the impure, unclean, soul-devastating records of the police

and divorce courts. Familiarity with crime makes it paramount, and the seed thus sown will find soil in the human heart for growth, and will assuredly bring a fruitage.

The fondest hopes of the world have turned to the church, hoping that its sacred influence would aid in suppressing the great evils that are permeating the heart of Christendom. Does it respond to the demands? No! a thousand times no! To interfere with the leading questions of the day would undermine the holy temple that has its foundation laid on popular public opinion.

The priests in the pulpit may declare in gentle tones against sin, yet secretly compromise with the sinner, lest a velvet cushioned pew remain empty. Carefully wrapping their sacerdotal robes around them they touch these important issues with dainty gloves, that they may retain the rum seller's support in Fashion's sanctuary.

Until Christians arise and with one accord denounce these fearful wrongs, there can be no hope from the religion they represent. Woman has been the greatest sufferer from these evils, and she is doing a noble work in her feeble way; bound as she is in adamant chains, forged from fragments of a broken law and re-clasped by her pledge "to love, honor, and obey." Though she may be considered a destructive rather than a constructive power, the time is speedily coming, when through her great Deliverer, the shackles that bind her soul will be severed, and to her all-potent moral influence, will be added a power to assert her right to both soul and body; then with legal right in one hand and moral might in the other, she will be able to work co-equal with man in the effort to subdue that great power that has hitherto defied the armies of the Lord.

A prayer which, seems almost like a wail of despair is ascending to the throne of God for deliverance from the great spoiler that is devastating the land, and it will not ascend in vain. Already the voice of His Messenger is heard sounding notes of warning to the two mighty factions that are actuated by the same power. Satan has fortified himself in his strongholds and is even now sending out his foul emissaries to enlist the kings of the earth in his service; for this will be the "great battle of the Lord."

Shall we not have courage? The same spirit that delivered Israel from bondage, guiding them through the wilderness, is in our midst.

The same spirit that at the beginning of this age took hold of the labor question, denouncing upon the hypocritical Scribes and Pharisees for binding burdens on men's shoulders grievous to be borne; and overthrow the table of the money-changers, casting out those who polluted his sanctuary, *interferes now*, as one having authority, boldly denouncing sin, and with equal boldness condemning the guilty.

Onward, and still onward will He go, strong in that power that will compel the subjection of evil, and strong in that love that not only subdues, but melts and refines.

"And He shall go forth conquering and to conquer, until all enemies shall be subdued under his feet, and God in our Christ, victorious over rampant sin and guilt shall be all in all."

Truly "the Lord is with us;" "The God of Jacob is our refuge."

Let us rejoice and give thanks to our mighty Deliverer, "The Rock of our salvation," knowing that through his own personal manifestation he will evolve a reign of righteousness, bringing an answer to our prayer that "God's kingdom will come and His will be done in earth as it is in Heaven."

"E'en now the shadows break, and gleams divine Edge the dim distant line, When thrones shall tremble and earth's fat ones quail True SLED thou shalt prevail!" —*Misspah.*

## Popularity is Defeat.

The real peril which all great causes have to encounter is that of good names rather than of bad ones. Popularity and success appeal inevitably to the lower appetites and ambitions, and attract to themselves, with a large amount of consecration to their principles, a large amount of consecration simply to their loves and fancies.

When Christianity was everywhere persecuted and spoken against, no man had any other motive to favor it than that of devotion to its principles, and it remained pure; but when it mounted the throne of the Caesars and became the world's popular religion, all manner of time-servers and self-seekers rushed into it, and its dark ages began. When Abolitionism was pelted with bad eggs and bad names, and meant social ostracism, how consecrated and full of grit was its little band of advocates; but when it became the Republican party and sat in the presidential chair, how quickly it became itself a political bad egg and stopped in its moral march.—*The Twentieth Century.*

BAPTIZED IN THE BATH-TUB—A dispatch from Pittsburgh says: Wm. H. Smith, the condemned wife-murderer, has given up hope of a commutation of his sentence, and is getting ready to be shuffled off on the day appointed. He spent the best part of last Wednesday with his former pastor, Rev. J. H. Pryor, of the Ebenezer Baptist Church. At the close of the visit Smith professed himself converted and desired to be baptized. But there was a difficulty in the way, since the tenets of the church require baptism by immersion. In this dilemma Sheriff McCandless was sent for to arrange the matter. He protested he did not want to stand in the way of Smith's salvation, but he did not see how he could allow his charge to go to the river to be baptized, and as to putting in a baptismal font in the jail for this special event, he knew the county authorities would not stand the expense. At length it was arranged that a bath-tub in the jail should be adjusted for the purpose, and no risk incurred either of the drowning or escape of the prisoner. The ceremony was conducted with due solemnity. —*Exchange.*

Sheriff McCandless was very humane to accommodate the bath-tub to the sacred office of preparing the wife-murderer for heaven, just before his Christian brethren sent him on his journey. Modern Christianity has a singular way of peopling heaven with characters unfit to remain in association with the inhabitants of this earth. It may be fortunate for the criminal, but how do the angels like it?

And because I tell you the truth, ye believe me not.

## \* TRUSTS AND TRAITORS. \*

## Personal Rights League Meeting.

Henry D. Lloyd Denounces Monopolists and Politicians in Language that Electrifies the Great Audience at Central Music Hall.

Central Music Hall was filled with people last night. The Personal Rights League was celebrating Washington's Birthday, and it did it in splendid style. Parquet, dress circle, balcony and gallery were crowded. Over two thousand people listened to the speakers. The pretty faces and gay attire of ladies lent an attractive air to the ensemble of the audience, and, although the meeting was in most respects a serious affair, still it had much of the appearance of a first opera night. The feature of the evening was the address of Henry D. Lloyd, who was selected as president. Mr. Lloyd has never cultivated the graces of the elocutionist, and fault could easily be found with his delivery, but that was about as far as criticism could go and his speech was received with the most tumultuous expressions of approval. At the close of every period men yelled and women applauded. The meeting was opened with a song by the Swiss Singing Society, after which Mr. Lloyd was introduced as the chairman of the meeting. The subject of his address was: "What Washington Would Do To-day."

Mr. Lloyd began by saying that Washington if with us to-day, would not spend time celebrating Washington's Birthday, but would set about doing Washington's work. He would not with the misguided enthusiasts fight over again the old battles. He would tackle the new problems that need solution. In a few words the speaker outlined Washington's principles, and said: "We preach the equal rights of all men to life, liberty and the pursuit of happiness, but we practice an undemocratic, un-republican, unchristian and inhuman luxury and monopoly created for us by the people at the cost of dehumanizing hardship and poverty for countless thousands. We do not dare look straight into the honest eyes of Washington. That was not the way he lived his belief." Republican thought, first fostered and advocated by Washington, though considered the dreadful and despised heresy of the last century, had become the fashionable opinion of to-day. Now empires dissolve in a night. The speaker said:

Washington saw that the Americans had outgrown monarchy. If under monarchy men could grow to be fit for the republic, for what still more glorious destiny is the republic educating us? Political liberty is but the beginning of liberty. Our fathers put an end to the abuse of government by kings. We must put an end to the abuse of government by classes. If the presbyterians—the elect—can revise their creed, the charter that regulates their relations with God, we common people can revise the creeds, constitutions and contracts which regulate our relations with the lords of industry. America, it was seen a century ago, had become too wise, too good, too strong to endure any longer the abuse of the kingly power. Who will be the Washington to believe—and live his belief—that America has grown too wise, too good, too strong to endure any longer the abuse of the money power—the King George of our day? Cesar had his Brutus, Charles I. his Cromwell, George III. his Washington; and the money power may profit by their example. Divine rights have been succeeded by vested rights, which look on government as a kind of cow which no one has the right to milk but themselves. As long as it fills their pails with special privileges, land grants, contracts, railroad charters, tax bounties, we hear nothing about the old saw that that government is the best which governs least. But when the people want to get hold of the "texts to squeeze out a few drops of justice" to prevent the new wealth and power of the new industry from oppressing the weak, and to establish a broader co-operation for the common good, then vested rights discover that a government that does anything is very dangerous. The only government which the new patriotism will tolerate is that which enfranchises every individual by the co-operation of all. Let the individual do what the individual can do best. Let the government do what the government can do best.

America has produced the highest type of individualism because its social co-operation is the completest. The greater the co-operation the higher the individualism. And this co-operation of all for the enfranchisement of all is the union. But the co-operation of all for the benefit of the few are going to put into the rag-bag, where reform keeps the other old clothes of history. True government is the union of the labor of all for the protection of the life, liberty and happiness of all. But living under a high death-rate in tenement houses, in full view of the unemployed prairies, with wife and children forced to work to get enough food for the family, is not life; working ten to twelve hours a day when the citizen wants to work but eight, signing iron-clad contracts because he is hungry, and going without justice because justice is too dear for the poor, is not liberty, and getting a taste of concert music and protection against accident, poverty and old age only by the charity of the rich, is not happiness.

The fathers renounced the King George who taxed them on their tea without their consent. What would they do to-day when they found that there was a King George in every important industry, taxing the people without representation or consent—a sugar King George; an oil King George; a coal King George; and a whiskey King George, who does not distill the spirit of freedom; and a steel King George, who is a great thief; and a wine King George, who will have rope enough left on hand some day to hang himself with, and King George will not be killed until it is finally settled in all industry as well as in the industry of government, that no human being has a right to share in the product of another's life and labor without his consent, and that there is no consent where there is not a perfect understanding and as perfect freedom to say no as to say yes, as perfect freedom to withhold as to give. . . .

No comparison can be made between the arbitrary power against which our forefathers rebelled and that which is grinding us. That was one tax without consent. Now scores of such taxes are laid upon us. That was not burdensome. These are driving the farmers and workmen and business men of small capital to desperation. That was foreign oppression; this is worse because it is a domestic oppression by brothers who have been rocked in the same cradle of liberty with the rest of us. Continuing, Mr. Lloyd said that King George

defended himself on the ground of cheapness. Cheapness was the defense made by our King Georges. Monopoly, we are told, is economy. The destruction of free competition, the seizure by usurpation of irresponsible power, whether in government or other industry, the possession of privilege through force and fraud never have had and never could have any other effect than to enable the ruler to abuse his subjects. There never has been a monopoly which was not formed for the express purpose of arresting and reversing the tendency to cheapness. There is not in existence a monopoly, from the Western Union Telegraph Co. to the coffin trust, which cannot be shown on overwhelming evidence to be drawing its dividends from dearth instead of cheapness. It is an insult to the intelligence of the American people to suppose that they believe that these buccannery of trade are blowing up competitors, as the oil monopoly has done; shutting up works and throwing workmen out of employment, as the sugar monopoly has done; selling the machinery of rivals for junk, as the nail monopoly has done; paying big bonuses to others not to run, as the steel monopoly has done; restricting production, as the coal monopoly has done; buying up and suppressing new patents, as the telephone monopoly has done; are conspiring in dark closets every month or so about price lists as they all do; with the intention or with the result of giving things cheap or to the people that they would be if there were a fair field for every one. In the days of honest competition there was a certain rough justice in the maxim, the devil take the hindmost. The kind of competition the monopolies give us demands a change in its wording. Nowadays the devil ought to take the foremost. The men who succeed are just the kind of men the devil wants. And we who are the hindmost can well spare them. . . . The plea of cheapness made for our monopolies even if true would still be morally monstrous. It condones any crime which may be committed by those who conquer supremacy in a trade, provided they let us share the proceeds. It says to the merchant, the manufacturer, the common carrier, take possession of the property and business of your rival by any means you find handy. We will ask no questions, provided you will sell as cheap what you have got.

But the Americans with rising wrath were watching the treasonable practices which now threaten their institutions, and, said the speaker, the uprising of 1861 will be nothing to the whirlwind in which the American people will descend upon the new brood of traitors when once they comprehend their purposes of destruction. The United States senate was denounced by Mr. Lloyd as "a roundhouse of corporation locomotives disguised as men with diamond pins as head-lights." He continued:

Before our eyes we see beginning to revolve before in human history, the vicious circle in which liberty turns in upon itself to be self-consuming. Liberty produces wealth; wealth destroys liberty. Ingersoll said lately that what a republic has most to fear is mobs. All the mobs that have ever raged in all the cities of America, have not done half the damage to life, liberty and property that is wrought every year by the coal conspirators of Pennsylvania.

Know-nothingism said that the real enemy of the country was the foreigner. That was the cry of the guilty conscience, which thereby confessed that something was wrong with our social fabric, and characteristically put the blame on the weakest, the most innocent, the most helpless class of our people—the foreigners. The railroads of Chicago, nullifying the law at their crossings, kill more people, destroy more values and practice more anarchy than all the foreigners who ever came to America.

To-day the discontent mingling with the hum of toil in field and shop gives notice that the growing people feel themselves shut in on all sides by class laws which make our currency, roads, land, franchises, labor, like the Roman provinces which were put at the mercy of a few proconsuls. If we are true Americans we must sustain all citizens, whether of native or foreign birth, in their right to cry, Down with such laws. And we who have been Americans for hundreds of years ought to have the courage to admit that these class laws are practically all the creation of Yankee greed, and that their most helpless and most numerous victims are our foreign fellow citizens. The real aliens of America are not the poor and oppressed of other nations who accept our promise of protection and liberty and become Americans by choice. The real aliens of America are the natives, who, reared at the breast of liberty and endowed with all the treasures of freedom, are betraying their country for a few pieces of silver, and in our courts, legislatures and markets are playing the parts of Judas, and Benedict Arnold, and Egan. These natives are the real foreigners, for they are alien by choice; the immigrant who becomes a citizen by choice because he loves and believes in liberty is the real citizen and brother. Our American Judases use the name "American" as a trade-mark "for revenue only." They are the only foreigners whom the American republic has to fear.

A country in which the little boycotter, the workman who distributes circulars, goes to jail, while the big boycotters who suppress entire industries run the government, is not the republic of Washington. A country in which the miners of Illinois and Pennsylvania are forbidden to dig coal, and grow thin for want of corn, while the farmers burn corn to keep warm, is not the republic of Washington. A country in which the public highways are private property operated for private profit and public robbery is not the republic of Washington. A country which is owned by 250,000 millionaires is not the republic of Washington. A country in which more than one king has an income of hundreds of dollars an hour, day and night, week-days and Sundays, while the farmers of Kansas get only 15 cents a bushel for the grain it takes a year's hard work to raise, is not the republic of Washington.

A country in which the hired man of the Union Pacific railroad, chartered, built and supported by the people, dares to say to the people of Nebraska, "Don't you farmers make us railroad men mad," is not the republic of Washington. A country in which the people have at the elections only the right to be crucified between two thieves is not the republic of Washington. A country in which so much as one office is bought and the sellers and buyers go unpunished is not the republic of Washington. A country in which seven railroads have by force and fraud become the owners of all the anthracite coal, and in which half a dozen men meet once a month to determine how much of the coal shall be dug for 60,000,000 "freemen," and how much tribute the freemen must pay the coal barons for their artificial winter, is not the republic of Washington. A country in which the rights of free speech and free assembly are regulated by the private temper of

the policeman instead of the public policy of centuries of constitutional freedom is not the republic of Washington. A country where people submit to industrial piracy because the pirates sell their stolen goods cheap is not the republic of Washington.

What the people of America believe in, what the people of Europe come here for, is the republic of Washington. And they mean to get it back from the plutocrats who have stolen it away like thieves in the night. They mean to get back the old, and they mean to win the new. In what Lowell beautifully calls "that angel heart of all—the heart of man," is growing a new sympathy—a new susceptibility to wrongs hitherto unfelt, done by brother to brother—a new science which declares that these social wrongs can be righted by social efforts—a new conscience which says, since they can be, they must be so righted. There is rising a consciousness of a new social power which can do for the common good many things hitherto done for private good only. With malice toward none, with charity for all, the union of the people, ever restless, ever rising, moves forward to pay the debt it owes God and mankind for its hundred years of freedom and happiness. It goes to express the new pity, the new self-interest, the new love in a commonwealth fit to be the child of the republic of Washington—more glorious than any the world has yet seen.—*Chicago Herald.*

When Labor Leagues, Antimonopoly and Antitrust Leagues, Socialistic Societies and Nationalist Clubs, rise up all over the country like border beacon fires: when Anarchy flaunts her red flag in the face of government, and a fast growing materialism denies the existence of the central and supreme enthroned Intelligence, whom a diminishing Christian intelligence has worshipped as the Almighty; when a man can arise in the great metropolis of Chicago and address such a throng as packed Central Music Hall on the evening of Washington's birthday, and be greeted with such a storm of almost irrepressible cheers as accompanied the vigorous, eloquent and truthful sentences of Henry D. Lloyd in denunciation of existing abuses in the governing classes, can an intelligent people long disregard the warnings given on every side that a fearful crisis in human affairs is at our very doors? Will they not be warned in time and seek for the remedy?

It is a fearful but faithful picture that Mr. Lloyd has painted for the American people, but the clouds of darkness seen gathering on the mid-day sky have not attained the inky blackness of the coming night, which shall fall upon the world, as though the sun went down at noon.

We teach that the old heavens and earth are to pass away, and that new heavens and a new earth are to be established, wherein dwelleth righteousness; and that the time is at hand. The things spoken of by Mr. Lloyd are known to be here, and worse things, even far worse things than these, are coming. "It must needs be," says Jesus, "that offences come, but we unto that man by whom the offence cometh." They are coming as a snare upon all who dwell upon the face of the whole earth. As in the day of Noe so shall also the coming of the Son of man be. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

A day of purification is at hand, and it is a day of judgment. This nation must go through the fires of God's crucible. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—*A.*

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## GOD IN THE CONSTITUTION.

The new free-thought Magazine of Boston, *The Arena*, opens its January number with a discussion of this subject by Col. Ingersoll.

Among other things, he says, "The government of the United States is secular. It derives its power from the consent of man. It is a government with which God has nothing whatever to do."

In this we are strongly of the opinion, yes, fully convinced, that Mr. Ingersoll is right. We could have respect for neither God's judgment nor his justice, could we be convinced that any present earthly government is the expression of the Divine Sovereignty, and a manifest embodiment of the Kingdom of Heaven. The same reasons which will convince a man that there is a heaven, and a God who rules it, ought to be sufficient to convince him that that same government must sometime extend to earth and control it, if man, when perfected, is the offspring of God, and the government of God be superior to the government of the fallen, immature, or unregenerate man. Man is here, and that he had his origin in some being of at least equal possibility and inherent potentiality with himself, cannot be safely questioned. The immutable law that like produces like, and the equally unchangeable law that no form can unfold or evolve more than it has functionally and potentially involved, demonstrates that man, equally with all other created things, must develop till he has reached the form and function, or image and likeness of his parentage. He can rise no higher, nor can he fall by less than this, without destruction.

Every species has its archetype, or highest and most perfected structure, and this law holds good whether in mineral, vegetable, animal, human, or the God structure; for God has structure as well as man. We cannot speak of the grub as the perfection of the fly, for that only is perfected which has reached the reproductive perfection of its progenitor. No form can beget or bring forth that which does not inhere in it. If man, as we see him in his segregate and mortal structure, is the creator and progenitor of man, he has already reached his farthest goal and the perfection of his kind, for he continually, as do all other species of animal life, reproduces his image and likeness, and so far as is known has done so forever. If this present man be the archetype of being, it is useless to look for, or to hope for, any marked improvement in men or governments. There may be modifications, but no radical changes. Man is born with evils and fallacies, and with the seeds of death inherent in him, which follow in infinite succession. If there be no higher progenitor than this sinful, imperfect, fallacious, diseased and mortal structure which we see to-day, called man, there can be evolved from it no government or condition greatly superior to the historical governments of the past; for form and function, soul and body, must ever agree.

Man has two origins; one from above, the other from beneath. Said Jesus, "Ye are from beneath: I am from above. Ye are of this world: I am not of this world." The one is simply the natural man partaking only of the animal nature. The other is the heavenly man, embodied in the arch-natural form. The natural or animal man, reproduces the animal man perpetually, in and from his own form. This is the mortal, sensual, vidual existence, which in its life of broken continuity and forgetfulness, moves downward to extinction as to its human personality, or upward to its impregnation by, and conjunction with, the Divine life.

That which is from above is the God-man, who, through the law of divine begetting, reproduces himself by the implantation of the Divine Personality in the animal man, the new church of the dispensation, which becomes the soil which shall nourish and support the feminine principle, which, by its unity with the vitalizing spirit of the Father, shall produce and give birth to the New Creation, the God-men, in their harvest at the end of the world or age.

By this divine begetting and transformation, the soul of man is raised from its mortal, sinful, and animal degree, to its Godhood and universal Sovereignty. By his conjunction and unity with God, death and hell are overcome, and man sits down in the

throne of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." (R. V.) The begotten of God are not yet manifest. Those we behold are the begotten of the devil, and that is why the devil rules, and why wickedness and fallacies abound, and men continually go to death and corruption.

When the sons of God are born, death in them will have been overcome. They will have attained the life immortal by having put away every vestige of that which was derived from beneath. With them there shall be no more curse: "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The mortal body is a diseased body, a failing structure, and can never produce a perfect and unfailing law in external or internal uses. We do not need to seek long or far to discover that God has little or nothing to do with any earthly government now manifest, and the acknowledgment of God in the Constitution has nothing whatever to do with governmental action to-day, except as it keeps before men the hope and prophecy voiced through the words of the Savior of men nearly 2000 years ago.

Atheism of the tongue is far less dangerous and depraving in its nature and tendency than the atheism of the heart, which denies God in the life and conduct, and to-day almost universally infects the body politic, preacher, layman, agnostic and atheist alike.

While we have no sympathy whatever with the agnosticism of Mr. Ingersoll, which practically is sheer atheism, we have but little more for those who say, "I go sir," and go not. "Why call ye me Lord, Lord, and do not the things which I say?" What advantage is it to acknowledge God in the constitution, and deny Him in the heart: to acknowledge Him in speech and crucify Him in humanity? What we most need is, first, to discover who God is, where he is, and the evidence of his presence with us. Why acknowledge God in the American government, which is but the enforcement of the power and wisdom of the American people embodied in the laws they have enacted and enforced, if God be not immanent in those laws, and does not execute them for the happiness and highest welfare of man?

So far as we can discern and judge, the Devil has more to do with all earthly governments to-day than God has. Dare any thoughtful, honest man claim that the avarice, fraud, dishonesty, cruelty, licentiousness, lying and stealing, so prevalent in governmental acts, and which are so rapidly increasing in frequency and intensity, are authorized, or willingly permitted by God?

To say that they are, makes God an accomplice in, and an abettor of, all these iniquities. To say that He is not, argues that He is powerless to prevent them. Is this the God religious men desire to see acknowledged in and engrafted upon the Constitution? They have stamped this acknowledgment upon the coin of the nation and made it a daily lie, a continual fraud, a sacred promise broken ever upon the lips of the government which voices it forth. In one respect the acknowledgment of God "In God we trust," stamped upon the silver dollar, is true. The men and women who receive it, have to trust in God, or devil, to make good the full value of what has been so fraudulently and falsely promised.

If the Christian clergy believe that God rules in this government, and that the American people are under His immediate protection and supervision, that his Kingdom is already established in the earth, in either individual or collective bodies, why do they continue to repeat the Lord's prayer in their churches, or elsewhere, imploring God to come and establish his Kingdom among men, if it be already here as so many good and conscientious people strongly affirm. It would be an insult to any earthly king or ruler, and it certainly is not less so to the heavenly King, to persistently urge him to give them what they claim to already possess.

When God's Kingdom shall be established in men, then will be

fulfilled and exemplified the second great commandment of God, "Thou shalt love thy neighbor as thyself." The hostilities of men will be amicably settled. The avarice of men will be under control. The envyings and jealousies of men will be done away through the equitable adjustment of all business and social relations, and the development of a higher manhood. No more contentions over tariffs or taxes; no more joining of house to house, or laying of field to field till there be no place for the masses of men, except as vagrants, trespassers, or slaves. The earth will be swept clean of political parties, labor unions, socialist clubs and contending religious factions. Peace will reign and labor have its reward.

Instead of placing "God in the Constitution" as a delusion and a mockery, let us first earnestly seek to know God and his righteousness, and to make his love and wisdom a living presence in our understanding. So shall God be immanent in man, and from such embodiment shall the Kingdom of God arise. From such embodiment shall God go forth into the Constitution of the new government of the nations, for "The kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ." Then shall God indeed be acknowledged in the constitution, for he shall be in men from whom all constitutions and governments proceed. Then shall his kingdom come and his will be done in earth as it is in heaven. That this sure prophecy shall not fail we verily believe, for the mouth of the Lord hath spoken it; and the signs in the heavens, and the sign in the earth agree in declaring that the day of such visitation is at hand.—A.

## APPEAL FOR STARVING MINERS.

Mr. Powderly's Account of Affairs in the Wyoming Valley.

NEW YORK, FEB. 25.—T. V. Powderly, in a letter from Wyoming Valley, Pa., to the *World* to-day, closes thus an appeal for the starving miners: "The president of the Delaware, Lackawanna & Western Company is Samuel Sloan. He has his residence in New York City, and a summer home up along the Hudson. He bears a good reputation among the men who pile up his wealth for him. He knows nothing of their real worth, but they stand his equal in all that goes to make a man. One day Samuel Sloan will die. His God will call him home and when his will is read it may develop that he has bequeathed thousands, if not millions, of dollars to charitable institutions. He will be praised for his generosity after he is dead, but if he would be just, as well as charitable, he would come up here and go among the men who pile up for him the wealth that one day he will leave behind. He will see children, the future hope of the nation, crying for bread which one stroke of his pen could give. He will see men—strong, good, honest men—striving to keep back the feeling that makes anarchy show its head, and he will learn a startling lesson which will cause him to think better of us here in this supposed to be wild region. He need not be afraid of these men, for they may go alone among them and they, through crying with hunger as they are, would not harm a hair of his head. If he fears them, if he believes the stories that have been told of them, I will go with him and guarantee him absolute protection while showing him the gaunt, half-starved frames of these men who mine the coal on which his fortune is made. Will he come?"

## THE STAR OF BETHLEHEM.

Astronomical calculations show that we shall witness a most interesting phenomenon in the course of 1890. A sixth star will be added to the five fixed stars forming the constellation of Cassiopeia. If this star appears in 1890 it will have been seen seven times since the beginning of the Christian era. It was discovered last time by Tycho de Brahe in 1572, who described it as a star of extraordinary brightness, which outshone the stars of first magnitude and could be seen in the light of day. But after three weeks the brightness faded, and after having been visible for seventeen months it disappeared as suddenly as it had come. The star is on record in the annals of 1264 A. D. and of 945 A. D., during the Emperor Otto's reign. It has been supposed that this heavenly body is the identical Star of Bethlehem, and it seems to appear once in about three hundred and fifteen years. Now, if it be calculated backward from 954 that would make its appearance coincident with the date of the birth of Christ; and when the calculation is made from 1260, 1575, and 1890.—E.

## GREAT IS BARABBAS.

The "boodlers" came down like the wolf on the fold And they scooped in the silver and the greenbacks and gold; From the town on the lake to the town by the sea, They raked in the "boodle" from A unto Z.

The people were stupid and silly and green, And the "boodlers" the cheekiest thieves ever seen; In the street, in the office, by night and by day, They grabbed what they wanted and took it away.

They laughed when the newspapers gave them a blast, And they winked in the face of the judge as he passed; for they knew, while this land should be peopled with men, That "boodlers" who'd "boodled" would "boodle" again.

People put them in prison, but then, all the same, Elected new "boodlers" to keep up the game: From Tweed to McGarble: who but believes, It's the fate of the land to be governed by thieves.

Pickpockets and gamblers, thieves, drunkards and toughs, Ex-convicts and sluggards, bartenders and roughs, Forgers, fencers and liars, and confidence men, We've elected to office again and again.

And we'll do it again; we'll let people see, There's a chance for the thief in the land of the free; Long live St. Barabbas! A pledge let us borrow—To the health of good Sodom and righteous Gomorrah.—R. F. Burdette.

There once was some "boodling" in temple of old, Where men of like spirit of these "boodlers" were told, Exchanged on their tables for the price of that gain, Which came from the merchandise of sacrifice slain.

For ostensible help, (they the temple defiled;) To such as from far, through false worship beguiled, Were inveigled to change, and to purchase the life, Which when sacrifice made, would reconcile strife, and end the infliction of penalty, affixed upon man, For his violation of the Lord's righteous plan.

This "boodling" was "boodled" without hindrance of law, Till "boodling" became, as every man saw, The rule, not exception, in temple and out, Until it appeared that it needed no rout.

When the Shylocks of merchandise became well-at-ease, Enjoying the pelf that in greed they had seized, There entered in temple the Hero, who, just, Overthrew all their tables and out of it thrust, These same greedy "boodlers."

Without any notice to quit; with scourge which he handled he lashed them and hit, With such unmerciful strokes, That they took it for business; not for the jokes, That our modern "boodlers" imagine we crack, When we chase them to Canada, then say "please come back." We say to them after, just help on this story, And we'll make you a rafter in our temple of glory. Please aid us to build an additional pen For the facile increase of our slaughter of men.

As in temple of old ripe justice was meted, With scourge and with kick, as the "boodlers" were greeted, So now, ripe in justice and judgment, will come, A force all sufficient to send the thieves home; So that "Pickpockets, gamblers, thieves drunkards and toughs," Ex-convicts, sluggards, bartenders and roughs, Forgers, fencers, liars, and confidence men, "Tho' in past re-elected will not be again."

We'll not do it more: We'll show to the people, that there's something in store For the good and the true, Besides the bold knavery we're bound to eschew; By meting out equity through advent of God, And ruling the nations with strong iron rod.

People of experience know that one of the principal causes of hard times and commercial panics in this country for the last half a century was the small amount of money in circulation—"money in the possession of the few, in place of the many." There is wealth enough in this country, but it is surely being gathered in by the few, and the monopoly on money given by the government to national banks aids the millionaires in adding to their millions. Think of the injustice done a people, when their government compels them to pay interest to bankers in order to get money in circulation! One of the chief duties of a government is to furnish the people a circulating medium—whether gold or silver or paper. In the words of Henry Clay: "Anything that the government will receive in payment of public dues is money, and good money, no matter what its form may be."—*The Press, Stuebenville, O.*

The time is approaching when on our globe the conflict will enter upon a new phase, for the atomic conditions are undergoing change, the effect of which will be to increase our sensitiveness to influences from both worlds, and therefore to intensify, as it approaches its climax, the stupendous struggle of which our universe has been the theatre. The progress and some of the results of that struggle are detailed at length in the inner meaning of the book of Revelations, as well as in some of the prophetic writings of the Old Testament.—*Scientific Religion.*

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

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